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THE INTELLIGENCER.

GARDINER, WEDNESDAY, MAY 21, 1823.

REVIEW.

"A Sermon delivered September 25, 1827, at the Ordination of the Rev. Nathaniel Wales, as Pastor of the first Church in Belfast, Maine, by John Smith, Professor of Theology, in the Seminary, Bangor."

[Concluded from page 73.]

Claude, Gregory and other writers on the composition of Sermons, lay it down as a rule, in the divisions of the discourse, never to put any thing in the first part, which supposes the understanding of the second, or which obliges the preacher to treat of his second division in order to make the first understood. They also require, that the arguments and proofs under a given division should have a direct and palpable bearing upon the position therein promised to be established. Professor Smith seems to have been ignorant of these useful rules; or, if he knew them, he seems intentionally to have disregarded them—probably from a persuasion that it is not becoming in great geniuses to be confined to mechanical rules. Under his first division he has labored to prove what was promised in his second; and under his second head he proceeds, in fact, to show what he engaged to prove under his third. If one of his students, in his first attempt to compose a sermon, should betray such an ignorance of established rules, as this, and make such blunders as the above, he might be pardoned and should be cautioned: but for the Professor, the Teacher himself, to set such examples, is, in a literary point of view, absolutely unpar-
donable.

After having shown under his first division, (which was, to prove that Christ has already the right to universal dominion, it being "inseparable from his real divinity,") that God will give Jesus this right, he says:—

"I proceed to the second thing proposed, viz:—

II. To show that God will give Christ his right."

That is, he will now proceed to show what he had before shown, that God "will give" Christ a right which he already "has"—a right too which cannot be given: because as the preacher says, it is inherent in himself and "inseparable from his real divinity"!

Now under this proposition it is rightfully to be expected that the preacher would come directly to the work; to produce those texts of scripture which plainly express the fact, that God will give Christ universal dominion. But does he do this? No. He had already introduced them under his first division, and it would not appear well to repeat them formally under another head, though this was the legitimate place for them. But, in order to prove that "God will give Christ his right," he asserts as follows:—

"1. God will overturn every kingdom that is opposed to the kingdom of Christ."

"2. God will overturn every scheme of religion which is opposed to the Christian scheme."

"3. The influence of worldly wisdom against the religion of Christ is to be destroyed."

"4. God will overturn and remove all opposition to the rights of Christ within the limits of the visible church."

The above statements, allowing them to have been proved by the preacher, are, as we understand them, the means preparatory to God's giving Christ his right to universal dominion; and, consequently, do not belong to this division of his discourse. To us they would seem much more appropriate under his third head, which is "To show by what means God will give Christ his right." But, having supported his second proposition under his first, we suppose he was necessitated, for the sake of saying something, to place the arguments of his third head under his second.

We say seriously, that we do not remember when we have seen a printed Sermon which so obviously set at defiance all rules of composition as the one under review.—There is a book called the "Preacher's Manual," prepared for the press by Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhetoric in Theol. Sem. Andover, which we should think Prof. Smith would do well to obtain and study attentively. He would there find remarks from Fenlon, Claude, Gregory and Reybaz, which might prove serviceable to him in the discharge of his duties as "Professor of Theology, in the Seminary, Bangor."

Mr. Smith in endeavoring to support the statements above quoted, has indulged himself in an exhibition of the spirit of his religious creed, which we do not wonder gave offence to the Unitarian Society by whose favor it was that he was permitted to preach in their house of worship. In arguing that "God will overturn every scheme of religion which is opposed to the Christian scheme" i. e. as he evidently intends to be understood, the

orthodox scheme,—he pours out his gall upon the Unitarians, as follows:

"Opposition to the Gospel naturally grows out of an unregenerated heart; false schemes of religion arise from the same corrupt source. No strange thing happens, when serious attempts are made to degrade the character of the Saviour, to set aside his atonement, and to persuade men to trust in the form without the power of godliness. But every scheme of religion which denies the right of Christ is to be abolished."

The plain English of all this is, that Unitarians are making "serious attempts to degrade the character of the Saviour, to set aside his atonement and to persuade men to trust in the form without the power of godliness;"—that their opposition to the five points of Calvinism grows out of an unregenerated heart; and that their system of religious belief arises from the same source. A man that cannot speak of his religious neighbors, who do not think as he pretends to think, without charging them with "corruption" and judging their very 'hearts' to be 'unregenerated' and wicked, ought to be taught to know, that, with all his pretensions and spiritual pride, he may be a stranger to the religion of Christ—a religion which, if it teaches nothing else, makes charity indispensable to the character of a Christian.

"He (Christ) will triumph over principalities and powers, and all the combinations of unregenerated men. Their counsels are crossed by the counsels of heaven. Their *selfish schemes of religion* are wide from the truth, and clash, not only with one another, but with the general interests of Christ's kingdom. His plan of operation spreads over the world;—over all the discordant plans of his enemies, and overturns their *selfish schemes of religion*."

If the "scheme of religion" advocated by Mr. S. be not the most "selfish" one in chris-
tendom, we have yet to learn what is. As such, we admit it is "wide from the truth," and will finally be overturned.

"I proceed to the third thing proposed, viz:—

"III. To show by what means God will give Christ his right."

"God has appointed the preaching of the gospel as the principal means of subduing the world to the obedience of Christ. It is not every kind of preaching that is calculated to produce this effect; but that only by which the *fundamental doctrines* of the gospel are exhibited in their proper connexion.

"Some of the doctrines inseparably connected in the *christian scheme*, are—depravity, election, regeneration, justification thro' the atonement of Christ, and the final perseverance of all true believers. [These, it is well known, are the "five points" of Calvinism.] Connected with these doctrines, are the trinity of the Godhead, the divinity of the Saviour, the sufficiency of his atonement for the purpose of extending the invitations of the gospel to all, the consistency of human agency with the agency of the Holy Ghost in renewing the soul, and the eternal separation of saints from sinners in the future world. Take one of the fundamental doctrines from the *christian scheme*, and you destroy the connexion."

There was no need of taking all these words to express a simple idea. Mr. S. could have expressed himself full as intelligibly if he had merely said,—"The preaching of the five points of Calvinism are the only means of subduing the world to Christ."

When Mr. S. says:

"He who is not capable of understanding the plain truths of the bible in their connexion had better engage in any other employment, than in that of preaching the Gospel."

We should like to know if he "understands the plain truths," of the "trinity, election," &c.? If not, perhaps "some other employment" would be as suitable for himself as that of preaching, or teaching others how to preach.

"The wealth of individuals, and of nations, belongs to Christ, and is used by him, in the hands of his friends, to promote the interests of his kingdom. This stamps a value on property vastly above the common estimation."

When Christ was on earth he never "used the wealth of individuals and of nations, to promote the interests of his kingdom." He scorned the treasures of this world and esteemed the truth only by its own weight and greatness. But since his time, ambitious men, professing to be his followers, have set up a claim to all the wealth of individuals and of nations, impiously pretending that Christ needs *cash* in order to save souls! The Papists long and successfully practised this imposition on mankind; and now the Calvinists are ambitious of the same ungodly gains. Only let a minister convince his congregation, that all their money belongs to Christ, and that they should put it into his "hands" as one of Christ's "friends" for the purpose of "promoting the interest of his kingdom," and our orthodox clergy would soon obtain the great object of their wishes—the control of the purses and the liberties of the people. But if a dollar given to the missionary agents, has thereby a "value stamped upon it vastly above the common estimation," we presume that when those

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agents solicit money of the public they will surely take it and give them credit for it at the value, not of the "common estimation," but of that stamped upon it after it gets into their Treasury. Look out for counterfeits!

In conclusion we may be permitted to relate an anecdote of Mr. Smith, which will serve further to illustrate the temper and spirit of his religious notions. It was given us, in substance, by the person whose name is mentioned below, and we presume is substantially correct. At a religious meeting conducted by Mr. S. in a town near Bangor, on Penobscot river, a note was politely handed him as he entered the house, by a most respectable citizen of the place, requesting him to give his auditory notice that Rev. Mr. Cobb of Waterville had an appointment to preach there at a certain time mentioned in the note. After the exercises were over, he remarked, that he had received a note requesting him to inform the congregation that Rev. Mr. Cobb of Waterville would preach at that place on the day which he mentioned as stated in the note. "Now," said he, "I don't know who this Mr. Cobb is. I am confident he is not a congregational minister; for there is no preacher of our order in Waterville: Nor can he be a Methodist, for the Methodist minister in Waterville is Mr. ——. And I know there is no Baptist minister by the name of Cobb in Waterville. And if it be Cobb the Universalist," said Mr. S. raising his voice and showing great indignation, "I would have you know I WILL NOT MAKE AN APPOINTMENT for a Universalist!" The poor man in his zeal to show with what abhorrence he viewed Universalists, forgot, or did not know, that he had already made the appointment by giving the contents of the note in the commencement of those very remarks by which he designed to tell the congregation he would not notify a meeting for a Universalist. Truly bigotry is blind, and is sometimes its own punisher.

[From the Christian Examiner.]
ON THE LOVE OF POWER.
(Continued from page 77.)

All excellence, whether intellectual or moral, involves, as its essential elements, freedom, energy, and moral independence, so that the invader of these, whether from the throne or the pulpit, invades the most sacred interest of the human race. Intellectual excellence implies and requires these. This does not consist in passive ascent even to the highest truths; or in the most extensive stores of knowledge acquired by an implicit faith, and lodged in the inert memory. It lies in force, freshness, and independence of thought; and is most conspicuously manifested by him, who, loving truth supremely, seeks it resolutely, follows the light without fear, and of vitality, and ministering to the health and expansion of the soul. And what we have said of intellectual excellence is still more true of moral. This has its foundation and root in freedom, and cannot exist a moment without it. The very idea of virtue is, that it is a free act, the product or result of the mind's self-determining power. It is not good feeling, infused by nature or caught by sympathy; nor is it good conduct into which we have slidden through imitation, or which has been forced upon us by another's will. We ourselves are its authors in a high and peculiar sense. We indeed depend on God for virtue. Our capacity for it is wholly his gift and inspiration, and without his perpetual aid this capacity would avail nothing. But his aid is not compulsion.—He respects, he cannot violate, that moral freedom which is his richest gift. To the individual, the decision of his own character is left. He has more than kingly power in his own soul. Let him never resign it. Let none dare to interfere with it. Virtue is self-dominion, or what is the same thing, it is self-subjection to the principle of duty, that highest law in the soul. If these views of intellectual and moral excellence be just, then to invade men's freedom is to aim the deadliest blow at their honor and happiness; and their worst foe is he who fetters their reason, who makes his will their law, who makes them tools, echoes, copies of himself.

Perhaps it may be objected to the representation of virtue as consisting in self-dominion, that the scriptures speak of it as consisting in obedience to God. But these are perfectly compatible and harmonious views; for genuine obedience to God is the free choice and adoption of a law, the great principles of which our own minds approve, and our own consciences bind on us; which is not an arbitrary injunction, but an emanation and expression of the Divine mind; and which is intended throughout to give energy, dignity and enlargement to our best powers. He, and he only, obeys God virtuously and acceptably, who reverences right, not power; who has chosen rectitude as his supreme rule; who sees and reveres in God the fulness and brightness of moral excellence, and who sees in obedience the progress and perfection of his own nature. That subjection to the Deity, which, we fear, is too common, in which the mind surrenders itself to mere power and will, is anything but virtue. We fear that it is disloyalty to that moral principle, which is ever to be revered as God's vicegerent in the rational soul.

Perhaps some may fear, that, in our zeal for the freedom and independence of the individual mind, we unsettle government, and almost imply that it is wrong. Far from it. We hold government to be an essential means of our intellectual and moral education, and would strengthen it by pointing out its legitimate functions.—Government, as far as it is rightful, is the guardian and friend of freedom, so that in exalting the one, we enforce the other.—The highest aim of all authority is to confer liberty. This is true of domestic rule. The great, we may say the single object of parental government, of a wise and virtuous education, is, to give the child the fullest use of his own powers; to give him inward force; to train him up to govern himself. The same is true of the authority of Jesus Christ. He came, indeed, to rule mankind; but to rule them, not by arbitrary statutes, not by force and menace, not by mere will, but by setting before them, in precept and life, those everlasting rules of rectitude, which heaven obeys, and of which every soul contains the living germs. He came to exert a moral power; to reign by the manifestation of celestial virtues; to awaken the energy of holy purpose in the free mind. He came to publish liberty to the captives; to open the prison door; to break the power of the passions; to break the yoke of a ceremonial religion which had been imposed in the childhood of the race; to exalt us to a manly homage and obedience of our Creator. Of civil government, too, that great end is to secure freedom. Its proper, and highest function is, to watch over the liberties of each and all, and to open to a community the widest field for all its powers. Its very chains and prisons have the general freedom for their aim. They are just, only when used to curb oppression and wrong; to disarm him who has a tyrant's heart, if not a tyrant's power, who wars against others' rights, who, by invading property or life, would substitute force for the reign of equal laws. Freedom, we repeat, it is the end of government.—To exalt men to self-reliance is the end of all other rule, and he who would fasten on them his arbitrary will is their worst foe.

We have aimed to show the guilt of the love of power and dominion, by showing the ruin which it brings on the mind, by enlarging the preciousness of that inward freedom which it invades and destroys. To us, this view is the most impressive; but the guilt of this passion may also be discerned, and by some more clearly, in its outward influences; in the desolation, bloodshed, and woe, of which it is the perpetual cause. We owe to it almost all the miseries of war. To spread the sway of one or a few, thousands and millions have been turned into machines under the name of soldiers, armed with instruments of destruction, and then sent to reduce others to their own lot by fear and pain, by fire and sword, by butchery and pillage. And is it light guilt, to array man against his brother; to make murder the trade of thousands; to drench the earth with human blood; to turn it into a desert, to scatter families like chaff; to make mothers widows, and children orphans; and to do all this for the purpose of spreading a still gloomier desolation, for the purpose of subjugating men's souls, turning them into base parasites, extorting from them a degrading homage, humbling them in their own eyes, and breaking them to servility as the chief duty of life? When the passion for power succeeds, as it generally does, in establishing despotism, it is thought to be, that he keeps the delight of dominion to himself, that he makes a monopoly of it, whilst our more generous institutions, by breaking it into parcels, and inviting the multitude to scramble for it, spread this joy more widely. The result is, that political ambition infects our country, and generates a feverish restlessness and discontent, which, to the monarchist, may seem more than a balance for our forms of liberty. The spirit of intrigue, which in absolute governments is confined to courts, walks abroad through the land; and as individuals can accomplish no political purposes single handed, they band themselves into parties, ostensibly framed for public ends, but aiming only at the acquisition of power. The nominal sovereign, that is, the people, like all other sovereigns, is courted and flattered, and told that it can do no wrong. Its pride pampered, its passions inflamed, its prejudices made inveterate. Such are the processes, by which other republics have been subverted, and he must be blind who cannot trace them among ourselves. We mean not to exaggerate our dangers. We rejoice to know, that the improvements of society oppose many checks to the love of power. But every wise man, who sees its workings, must dread it as our chief foe.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, MAY 23.

"Hang your banner on the outer wall!"

To LIBERAL CHRISTIANS. Brethren.—Another important means of enlightening our fellow men, and thus of bringing them to a knowledge of the truth, is, to circulate, widely, books and publications containing illustrations of scripture and a defence of our views against the misrepresentations of our opponents. Books and papers will frequently be read by persons who would not hear a preacher of our doctrine advocate the truth; and, being perused in private, they will be likely to engage serious reflection and meditation. We venture to say, that more than half of the persons in the United States, who have become convinced of the truth of universalism, have been led to embrace it without ever hearing a minister of our order preach. From the Bible, that best of all books, they have first perceived and been led to acknowledge the truth of universal salvation,—assisted, perhaps, in many instances, by other works which contain correct rules for reading and for the proper interpretation of terms. Such being the fact, what encouragement does it present for us to aid, as far as possible, the distribution of the Scriptures and of those kindred works which go to throw light upon the subjects of investigation?

A valuable and instructive book may become a preacher to hundreds—it can pass from one person, or one family, to another; and it has this advantage over personal instruction from the sacred desk, that the information it contains can be re-perused and remembered. And if preserved, it may also become an instructor to generations yet unborn. A man will often *read*, in private, what, owing to pride, or resentment, or other circumstances, he will not *hear*; and when he will *read*, if there is light in the production he cannot well avoid perceiving it. We cannot, in this place, forbear to quote an extract from a private letter received a few days since from Rev. Mr. Balfour, of Charlestown,—trusting he will excuse the liberty we take in so doing:

"I regret there is so little zeal among Universalists to diffuse their sentiments by the press. Orthodox people leave us at an immense distance behind them in this respect. Many, very many, will read, who will not hear us preach, and why should we not afford them the opportunity? I am convinced from some experience in this neighborhood, that \$10, expended by individuals or Societies in books and papers, do more in breaking down the prejudices of people in a given place, than \$50, laid out in preaching. If we only exerted ourselves but *one half* as much in circulating our sentiments by the press, as other sects do in diffusing theirs, what might not be produced?"

THE EASTERN ASSOCIATION OF UNIVERSALISTS, will hold its annual meeting in Lewiston, (Me.) on Wednesday and Thursday, the 25th and 26th of June next. It is earnestly hoped that every society in this Association will be represented. To this end it is advisable that measures be seasonably taken to elect delegates and to furnish them with the necessary credentials and such instructions as our brethren may deem expedient for the common good. It will be recollected, that by a vote taken at the last Association, each Society, this year & hereafter, is entitled to send *three* and but three delegates to the council. We hope that number will be present from each and every society in the State. It may be well for societies after appointing *three*, to elect one or two others as supernumeraries, so that if any of the first chosen should not be able to attend, others may take their places and thus ensure a full representation.

Societies organized within the last year should not fail to be represented in the Association, that, on application, they may be received into fellowship. Young men (of whom we understand there is a number) who, since the last meeting, have concluded to devote their lives & talents to the duties of the ministry, should also be present, that, if found worthy, they may receive licenses to preach the everlasting Gospel.

It is expected that the Association will devise means to produce more unity and a greater effort among the friends of truth in Maine; hence it is particularly desirable that the Association be well attended, and by those too who are willing to take a firm and unyielding stand in favor of the truth as it is in Jesus.

PUNISHMENT. "Quick as the thunder follows the lightning, if it were possible," says Dr. Rush in one of his Medical Inquiries, "should punishment follow the crimes."—Philosophers have agreed, that the *certainty* of punishment has more influence to deter a bad man from the practice of iniquity, than its threatened *duration* or *severity*. Those who threaten punishment—eternal punishment in another world for crimes committed in this, marvel very much that their preaching does not have more effect to prevent sin than it

has; but let them know, that in proportion as they remove the threatened chastisement from the time and place in which the sin is committed, in the same proportion they remove the fears of the transgressor, and they would no longer marvel at their want of success in reforming bad men. Present considerations always do, and always will, operate with the most force upon the minds of men. Let them be told that they shall not be punished for their sins until they enter another state of existence;—and especially that they may even escape that punishment by repenting any time before they die,—and in nine hundred and ninety-nine cases out of a thousand they will run the risk of gratifying their sinful propensities. Who has not found this to be the fact? Who, that has been a careful observer of the conduct of men, will not bear witness to its truth? And yet how often are we told, that endless misery, rather than temporal punishments, should be preached up as the consequence of violating the divine law, in order to secure the peace, repose and well being, of society!

GREEK LEXICON. Rev. S. C. Loveland has just published a new Greek Lexicon, prepared by himself, adapted to the New Testament, with English definitions. It contains 376 pages, 24 mo.—a size well adapted to the pocket. The price of the work is but \$1.25. From the reputation of the author, as a classical scholar, we have no doubt that his Lexicon must be valuable and useful. We hope he may meet with a ready sale of the work and be suitably remunerated for the labor he has expended upon it. We think the Lexicon would sell in this region, and hope a number of copies of it will be consigned to us as soon as Br. L. can make it convenient to forward them.

The organization of a Universalist Church in Norway will take place, in the Universalist Meeting-house in that town on the forenoon of Thursday next. Rev. J. Bissell, Jr. of Portland, will perform the service of recognition. In the afternoon of the same day, the Rev. BENJAMIN B. MURRAY will be publicly installed as Pastor of the Church. The installation Sermon will be delivered, we learn, by Mr. Bissell. It is hoped that as many of our ministering brethren as can make it convenient, will attend on the above interesting occasion.

NEW SOCIETY. We learn from the *Christian Repository*, that a new Society of Universalists was organized in Pomfret, (Vt.) on the 5th ult. At the first meeting twenty came forward and joined the society, since which time several others have joined. The officers for the current year are—Harvey Bruce, Clerk,—Luther Goff, Geo. Cheadle, John E. Doten and H. Bruce, Committee,—Leonard Ware, Treasurer,—Gilbert Allen, Collector. This society intends to employ a preacher one fourth part of the time the ensuing year.

The editor of the *Visitor and Telegraph*, an orthodox paper in Richmond, (Va.) calls the editor of the *Christian Advocate and Journal*, a Methodist paper in New York, an *infidel*, because he spoke unfavorably of the American Sunday School Union. There is a great deal of such *Christian* charity in the world, some of which our denomination has occasionally received from the hands both of the Methodist and Calvinists. "Father, forgive them."

We understand that the connexion between Rev. J. S. Thompson and the Universalist Society in Charlestown, Mass. has been recently dissolved.

A PEEP." We understand that Rev. Mr. Walker, a Calvinistic Congregationalist in Paris, (Me.) has published a pamphlet entitled "A Peep at Dean's 120 Reasons for being a Universalist." Not having seen the book, we would thank some friend, either in Paris or Portland, to send us Mr. Walker's Peep. We should like to take a peep at the Peep.

It gives us pleasure to learn that Rev. F. A. Hodson has received and accepted an invitation to preach stately the ensuing season, in Readfield and Wayne, in this County. He will soon take up his residence in Readfield. We hope this connexion may be agreeable and lasting.

TO CORRESPONDENTS.

Our esteemed friend in Montville is informed, that, not having sufficient room to insert his letter this week, we have deemed it most proper to forward it in manuscript to the person for whom it was intended, in New-Hampshire. Our last week's paper was also forwarded to him in the same mail.

We think that "A Mechanic" has misapprehended the intentions of "J. W. H." in the article to which he alludes. For this reason we are of opinion that it would not be so proper to insert it.

An obituary notice of Miss Mary McFarland shall appear in our next.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

WATERVILLE COLLEGE.

MR. EDITOR.—In perusing the columns of the *Intelligencer*, my attention was arrested by a piece purporting to be a reply to a communication I sent you some time since, on the inappropriateness of conferring a donation on the *Waterville Baptist Theological and Literary Institution*. I commenced the reading of that article with the expectation that Mr. Cobb had assigned some substantial reasons in justification of his procedure, by which I could consistently exonerate him from every charge contained in my former remarks. But in this I was measurably disappointed. I put on my glasses and read his speech in the Maine Legislature without prejudice; but what was my astonishment to find that the substance of his remarks consisted in proving it to be the duty of a father to take care of his child! This is a truth universally admitted; but how is this applicable to the subject under discussion? Was the State the *original Father* of that establishment? According to the vulgar saying it was "*bred and born*" before the State had any thing to do with it. It was at first exclusively a "*Baptist Theological Institution*." But notwithstanding the Baptists are so much opposed to infant sprinkling, they consented in this instance that their *child* should be baptized by the *State* with the addition of "*Literary*" to its former name. The *child*, like all other children, may have grown older and more cunning, but it is still *surely the same*. Mr. Cobb acknowledges that the officers of that Institution are exclusively Baptists. I wish for no farther evidence that it is a *seclavian college*. The public, as far as I have been able to understand, have never received any other impression.

I know that theology was not *necessarily* embraced in the regular course of studies assigned to the scholars; but still, as a sacred science, it is inseparably connected with it; and whatever is conferred upon it by the *State*, contributes to the promotion of the theological, as much as the literary department. It is a fact generally acknowledged, that the officers of instruction, attached to our public seminaries, acquire an ascendancy over the minds and opinions of the youth committed to their care. They have the power, to a certain degree, of dictating to them their religious tenets. In Mahometan countries, the youth are taught to be Mussulmen. In various parts of Europe, they are, almost without exceptions, Catholics; in others, Protestants, just as they are educated.

It is a well known fact that the *Baptist* system of theology is *exclusively* taught at Waterville. In this privilege no other denomination can participate; and because a former Legislature was weak enough to adopt this College as a "*State Institution*," shall all future Courts be under an obligation of conferring repeated donations upon it? The child, for which Mr. Cobb feels such an unaccountable concern, is an illegitimate one, and it is my opinion that it is the duty of the *State* to return it to its original father. In this case, a precedent has been established, which, unless counteracted by the intelligence and energy of the people, will be highly prejudicial to the interest and happiness of posterity. It matters not whether it be "*one cent*" or "*three cents*" on a thousand dollars. It was the consideration that Great Britain had no *right* to tax America,—not the *amount* of the sum,—that was the first cause of the Revolution. The more these party institutions are fed, the more insatiable they become. A general rule, in other cases, is here reversed. Every favor, instead of conferring, lays the donor under renewed obligations! "Together with every new wish that is gratified another demand arises." Let every State come to a determination to reject all petitions coming from such sources as those of Waterville and other similar establishments; and let none be supported by the public funds but such as are entirely disconnected with religious *sects*. Then, and not till then, will these donations be of general utility.

It is argued in the article, to which this is a reply, that I was under a mistake in viewing the College at Waterville as a sectarian establishment. This may be correct, but still I see nothing in Mr. Cobb's communication but what substantiates that opinion. More light on this subject is truly desirable. Should it come from Mr. Cobb or any other source, it will be duly acknowledged. As to the charge of servility, which appears to have given so much offence, I would observe that I considered him as a lawyer true to his clients, or as a legislator acting exclusively for the good of his constituents. But it appears from his article that he acted from a sense of what he conceived to be his duty. In this case, I acknowledge it is an error of the head but not of the heart. He should not therefore be censured so much as pitied. Had he been a representative from any other town, he would have contended for the same principles and pursued the same course. As Mr. Cobb affirms his sincerity, I feel no disposition to charge him with misrepresentation, but am willing to yield him all the merit his communication presents, that of being honest in his intentions. Perhaps the editor of the *Christian Intelligencer*, as well as many of the rest of Mr. Cobb's friends, may still retain their opinion, that a person may be "respectable," and still honestly differ from him in sentiment. As Mr. Cobb has

appealed to his friends and the public for the purity of his motives; the writer of this appeals to the same source, for the correctness of his statements. "*Vox populi, vox Dei*," is my motto. If the people condemn me I must fall. When I perish it shall be by the "paw of a lion, but not by the hoof of an ass." CINCINNATUS.

N. B. As the Editor of the *Christian Intelligencer* expressed some hesitancy in publishing my former communication, I would remind him of the pledge he has given the public, of his readiness to favor those who differ from him in opinion, with an opportunity of defending their sentiments.

FOR THE CHRISTIAN INTELLIGENCER.

REMARKS ON A TRACT.

Being in Boston last summer, I had a quantity of tracts handed to me for distribution, by Messrs. Homes & Homer, with a special request that I should read one of them attentively; and having been faithful to their solicitations, I think I am at liberty to make a few observations on the same.

It is entitled "*UNIVERSALISM EXPOSED*," "*If the blind lead the blind both shall fall into the ditch.*" I must confess I took this famous tract with not a little curiosity, supposing that I should find some powerful arguments against the doctrine of universal grace. The writer in proving the doctrine false, cites us to two dying men holding out in their belief almost to the last; but is careful to give no place, time, nor date. He says one of these men said, "the doctrine of Universalism answers well enough to live by, but it does not suffice for the dying hour. He lived to discover and acknowledge his unhappy mistake," &c. Now I am unable to see the doctrine proved false from this very simple account, admitting it to be true, as it probably is not. The writer adds, these men "were considered by their acquaintance as being *moral* and *uncommonly amiable*!" If men that are "uncommonly amiable," are to be endlessly miserable,—if by being kind and charitable and forgiving, men secure to themselves eternal punishment, then I must confess *Universalists* are in a poor, yes, a very poor way indeed, and *limitarians* would in the opposite scale rise very far above them. I do not think that *Universalists* are very ceremonious, but I do think that they are as clear from hypocrisy as any christian denomination in our land. Few disfigured faces do I see in their assemblies of worship, neither do I hear them uttering those discordant groans which are so common in some other assemblies in other orders, but we do see and know their good works.

The writer says, he "could add to these instances of recantation and solemn warning, several others of essentially the same character; but he chooses rather to present the reader with a plain scriptural argument, in proof of the doctrine of future punishment." In doing this, however, he "wishes to be understood, that this argument will be one of the many," &c. &c. The writer cites us to the antediluvians; to Sodom and the Jews who rejected the Messiah. Well, be it so, "have they stumbled, that they should fall?" God forbid; but rather through their fall salvation is come to the Gentiles for to provoke them to jealousy." The Apostle reasons the necessity of their rejecting the ministry of Christ. God gave them the spirit of slumber, as I conceive, from reading the 11th of Romans, for the express purpose of bringing about this great good to both Jews and Gentiles; for "he concluded them all in unbelief that He might have mercy upon all." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part hath happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved," &c. in "the dispensation of the fulness of times," when God will "gather together in one all things in Christ," the "Saviour of the world." Now I honestly think, after carefully reading the 11th chapter of Romans which is treating upon believers in Christ and unbelievers also, that I can draw no other deduction than this glorious one, that all will be blest in Christ who is the head of every man—the Saviour of all. And I think too that St. Paul arrived at this conclusion also; for he breaks out in an ecstasy of joy and says, "Oh, the depth of the riches, both of the wisdom and knowledge of God!" What could inspire St. Paul to draw so many grand conclusions in favor of the salvation of all men but a firm belief in the fulfillment of the promises of God testified of through the mouths of all the holy prophets since the world began? This view of the subject filled his pious soul with joys unspeakable, with raptures unfelt before; not like those deductions laid down by some of our present pious Elders in their Andover tracts. A view of this grand consummation, viewed in prospect, is an abundant subject for our meditation and consolation. It gives peace to the troubled mind, joy to the afflicted, rest to the weary, and hope to all, which is "like an anchor to the soul both sure and steadfast." It does give support.

It is argued in the article, to which this is a reply, that I was under a mistake in viewing the College at Waterville as a sectarian establishment. This may be correct, but still I see nothing in Mr. Cobb's communication but what substantiates that opinion. More light on this subject is truly desirable. Should it come from Mr. Cobb or any other source, it will be duly acknowledged. As to the charge of servility, which appears to have given so much offence, I would observe that I considered him as a lawyer true to his clients, or as a legislator acting exclusively for the good of his constituents. But it appears from his article that he acted from a sense of what he conceived to be his duty. In this case, I acknowledge it is an error of the head but not of the heart. He should not therefore be censured so much as pitied. Had he been a representative from any other town, he would have contended for the same principles and pursued the same course. As Mr. Cobb affirms his sincerity, I feel no disposition to charge him with misrepresentation, but am willing to yield him all the merit his communication presents, that of being honest in his intentions. Perhaps the editor of the *Christian Intelligencer*, as well as many of the rest of Mr. Cobb's friends, may still retain their opinion, that a person may be "respectable," and still honestly differ from him in sentiment. As Mr. Cobb has

appealed to his friends and the public for the purity of his motives; the writer of this appeals to the same source, for the correctness of his statements. "*Vox populi, vox Dei*," is my motto. If the people condemn me I must fall. When I perish it shall be by the "paw of a lion, but not by the hoof of an ass." CINCINNATUS.

I ask any and all candid men of any denomination, if they can possibly believe, that St. Paul was discoursing upon a judgement in a future state of existence? I ask, can it be possible that men, who have had the advantage of a liberal education, to quote this passage to confute the universal doctrine, or to use the writer's words, "expose," it? Was not Christ offered in the end of the Jewish world as the High Priest offered themselves under the law, which was a shadow of good (not bad) things to come for the errors of the people? Yes, I say, for the salvation (not the damnation) of all the people? The text itself explains it so, for it says, "So Christ was once offered to bear the sins of many," &c. Now if Christ offered himself under the gospel dispensation, as the High Priest did under the law, what conclusion must be drawn? Why this great, godlike and glorious one; that He is the anointed Saviour of the whole lost world of mankind!

Did the orthodox clergy know one thousandth part as much about God's *law* as they pretend to know about his *holy* *treasured* *wrath*, I think there would be a visible change in all their tracts; and I may add, their preaching too. What were the Apostles commissioned to preach? answer, the gospel. Well, what is the gospel? is it good news of salvation, or bad news of damnation? most assuredly good news of salvation which shall be to all people. I know that many are afraid to preach this gospel, although they are not afraid to preach another gospel; but to all who go forth as preachers of the everlasting gospel of Christ, I would say by all that is sacred, *mind your commission*; throw aside your creeds and your prepossessions,—appeal to the "law and testimony." Why are you afraid to step boldly out? Has the angel of the Lord come upon you in verity and the glory of the Lord shone around you, and are you sore afraid? Then hear the words of the heavenly messenger, "Fear not; for behold I bring you good tidings of great joy which shall be to all people."—Luke vi. 10, 11, 12. Let these lines be imprinted upon your hearts as your guide; and I doubt not you will march fearlessly on, as did St. Paul after his conversion to true Christianity—and I believe him to be an excellent patron of all true ministers of Christ.

Now I think all christian people will agree with me in this, with regard to St. Paul, that he was a correct preacher of the pure gospel. Well, how did he preach to those in unbelief? what method did he take to persuade them to believe? Answer, by preaching the love of God—not his hatred.

Perhaps some will doubt this statement, and will be disposed to make some inquiry about the fact. Let us then, like inquiring friends, appeal to his writings and see how the case stands there recorded. What passage shall we take? For my present convenience, I will refer to Acts xvii. 16. "Now while Paul waited for them at Athens his spirit was tried in him, when he saw the city wholly given to idolatry." The Athenians then were unbelievers. "And some said what will this babbler say? others said, he seemeth to be a setter forth of strange gods: because he preaches unto them Jesus, and the resurrection." These quotations, I presume, will satisfy all, that they were unbelievers, even in the doctrine of the resurrection. Well, how did he preach to these unbelievers? Did he say to them, down with all your altars, down with all your temples of worship, &c.? Did he assure them that they were all bound to the infernal pit from which is no return forever? No, my friends, he went to them with the ministry of reconciliation, to declare to them the true God, whom they ignorantly worshipped, as being the Father of all, for, said he, "we are all his offspring." This does not sound much like some of our modern preachers and writers of tracts at Andover. What could induce Paul to observe such a studied silence on future eternal misery, but his total disbelief in the whole system altogether? If it be a fact, that some will remain endlessly miserable, I do think that

Paul, to have been honest with his hearers, would have stated it in plain terms in some of his discourses; but I believe him honest, and that he knew full as much as preachers in our days; and when I am led to compare them together what an infinite contrast! Yes, it does not admit of a comparison. The fact is this; he believed in no system of never ending misery at all.

A voice salutes me from the temple of truth, "lo! here is the way walk ye in it." It is the mild voice of the Prince of peace. It proclaims, "peace on earth and good will to men";—"all the ends of the earth shall see the salvation of God," Isaiah; "All dominion shall serve and obey him;" "For as in Adam all die even so in Christ shall all be made alive." Although "we have all gone out of the way," and all do "become filthy," "there is none that doeth good, no not one," yet has He not promised to bring the prisoners out of all prison house? and wipe tears from off all faces? and destroy the works of the devil? Yes. Here then let us rest in the immutable promises of Jehovah. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return; that unto me every knee shall bow, every tongue shall swear, surely shall say—in the Lord have I righteousness and strength; even to him shall come." From these few quotations, kind reader, does it not appear quite possible, yea certain, that all will finally be saved after God shall have purified us and fitted us for his king?

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, MAY 23, 1828.

"MR. BARNETT PETERS, of Portland, is authorized to act as general AGENT for the Intelligencer."

CONGRESS. By agreement of both houses this body will adjourn on Monday next. If it were to adjourn on Saturday instead of Monday—and it might as well, for no business will be done on Monday but to adjourn—the nation would save thereby about \$6000; but the members would return with so much less pay for their services. We suppose the object of adjourning on Monday is, to get pay for Sunday and Monday.

The Committee on Retrenchments had not reported at the last dates; nor had that to whom was committed the subject of the President's Message in relation to the assault on his Secretary.

The *Tariff* bill, with some amendments—one of which goes to lay a larger duty on imported wool, than was fixed upon by the House—has passed the Senate 26 to 21 and been returned to the other body for concurrence in the amendments. It is generally thought, we believe, that the House will concur; in which case the bill will want nothing but the signature of the President to make it a law. Both of our Senators were opposed to the bill. Gov. Parris delivered one of the most powerful and eloquent speeches ever delivered in the Senate, as it is said, against it. Six of the New-England Senators voted for the bill, on its final passage, and five against it. Mr. Bell of New-Hampshire was absent.

The *Morgan business* has got into Congress. It was introduced by a Memorial of the Le Roy Convention, which prayed Congress to investigate the case of Morgan's alleged abduction so far as concerns the U. S. fort and the officer commanding. After some deliberation the subject has been submitted to the discretion of the President, who has directed the arrest of the commanding officer of *Fort Ticonderoga*, by whose means it is supposed that King, implicated in the abduction, escaped the officer sent to bring him to justice.

Congress is very industrious now—both branches hold an evening session to a late hour. There are yet 300 bills on the Speaker's table to be disposed of before Monday.

Since the above was in type, we have received the National Intelligencer of Friday, May 16th, from which we make the following extracts:

"The Vice President having retired from the Chair of the presiding officer of the Senate, the Honorable Samuel Smith, one of the Senators from the State of Maryland, was yesterday elected President *pro tempore* of the Senate.

"On the first ballot for this highly respectable station, Mr. Macon, the venerable Senator from North Carolina, was elected, but declined serving. General Smith was then chosen, by a handsome vote."

"In the House of Representatives, yesterday, the amendments of the Senate to the *Tariff* bill were all adopted, through the instrumentality of the previous question—which by the way, has been very familiarly resorted to during the present session—and the bill now requires only the signature of the President to become a law.

"There is one circumstance concerning this bill, which it is important to merchants, as well as manufacturers, to be informed of. An amendment was adopted in the Senate to the first section of the bill, which postponed the time at which it is to take effect, from the thirtieth day of June, to the first day of September. This amendment, it is supposed, was intended to apply to the whole bill.—Whether the distinction between the first section was accidental, or otherwise, is one of the features of the bill as it has passed.—The first section embraces the duties on iron, in its various forms, and fabrics, and lead ; and the new duties on these articles do not take effect until the first day of September. On the other articles of wool, manufactures of wool, hemp and its manufactures, distilled spirits, indigo, window glass, vials and bottles, roofing slates, and cotton cloths, &c. the new duty is to take effect, as proposed in the bill, on the 30th day of June."

APPOINTMENTS BY THE PRESIDENT. The President has appointed *Albert Gallatin* of Pennsylvania, and *William P. Preble* of this State, Agents for bringing to a settlement the dispute relating to the North Eastern Boundary. The acceptance of this appointment will probably cause Judge Preble to resign his office as one of the Justices of the Supreme Judicial Court in this State; in which case the appointment of another person to the bench will become necessary.

NORTH EASTERN BOUNDARY. It is stated in the Boston papers, that in the reciprocal appointment of new Agents to fix the boundary line, an understanding exists between the United States and Great Britain, that it can now be permanently and satisfactorily run, without the intervention of a third power; and likewise that the understanding extends to the employment of a small force on each side of the disputed territory for the sole purpose of preventing the repetition of transactions on either part which might embarrass the negotiation. It is added, that the subject, as is well known, has been an object of solicitude of the President for many months, and all who know any thing respecting it

will readily perceive that arrangements for an amicable settlement of such a controversy could not be made without the intervention of a long term of time; but it is now believed that arrangements are in a fair way of an early and satisfactory issue. If the above be facts—and they are said to be such—our brethren of the East will perceive that no necessity exists for any undue excitement on the subject.

EASTERN ARGUS. We are happy to receive the Eastern Argus this week much enlarged and greatly improved in its external appearance. It is now the largest newspaper in New-England; and there are, we believe, but two papers in the United States, that are printed on larger sheet—viz. the New-York Journal of Commerce and the Merchant's Telegraph. Maj. Todd is certainly deserving credit for his perseverance and enterprise.

ITEMS.

The Legislature of Mexico have granted a pension of 180 dollars per month to the widow of Lieut. D. H. Porter, and in case of her death, to her children.

Mr. Oakley of New York has resigned his seat in Congress, having accepted a judicial appointment in that State. Mr. Hamilton of South Carolina, declines being a candidate for re-election to Congress.

The freemen of Virginia have voted, by a large majority, to have a Convention of delegates to revise the Constitution of that State. It is now the most aristocratic Constitution in the Union.

Liverwort. Dr. Physic of Philadelphia does not speak very favorably of the medicinal virtues of this plant. He says he has never found it to do any good to persons afflicted with pulmonary complaints.

Hemp seed is for sale in Hallowell. We believe hemp can be easily raised in Maine, and that our farmers would find it advantageous to themselves to grow it.

The late heavy rains occasioned a considerable freshet in Kennebec river on Saturday and Sunday last.

The Providence *Toilet* says—"We have received a political paper entitled *The Eastern Chronicle*, published in Bangor, Me. Its editorial department is conducted with much talent, and its neat appearance does honor to its publisher, Mr. Benjamin F. Bond." Oh! how are we editors "fished of our good name," and driven away from home.

Mr. Johnson, of Kentucky, a few days since, introduced a proposition in the Senate, providing that *Tracts* imported from England and other foreign countries, should be exempt from duties. The proposition was very soon rejected by a large majority.

The President has appointed Chief Justice **SAVAGE**, of New-York, Treasurer of the United States, vice Mr. Tucker, deceased.

Fresh Salmon and Lamb have been in the market in this place and vicinity for about a fortnight past.

[From the *Portsmouth Journal*.]

Our readers perhaps are not generally aware of the facilities which are afforded by our collection laws to the foreign merchant or manufacturer to trade upon American Capital;—or in other words of the advantage which our present system of collecting the duties gives to the *foreign* manufacturer over the *American* manufacturer. We will endeavour briefly to explain this, and we think it can be made to appear that, if the British manufacturer can obtain for his goods a sum barely equal to their cost and charges, in the American market, the credit he obtains from the Treasury of the United States, and the sure prospect of finally bearing down the *American* manufacturer who cannot have this credit, from a sufficient inducement to fill our markets to repetition.

The credit given on the importation of British goods, is nine months and twelve months.

The packet ships from N. Y. and Boston, pass and repass the ocean with such regularity and despatch, that the British manufacturer can calculate upon the returns of his shipment in bills of exchange or specie in ninety days.

If the English manufacturer on the first of January make a shipment of Goods, the value of which at the place of exportation is \$100,000, and is able to sell the same goods in this country for the cost and charges, he will obtain a credit at the American Custom House for the whole amount of duties, say \$33,000, for nine and twelve months; and by getting his notes discounted through the auctioneers, he may have his \$133,000 remitted to him in cash by the next packet.—By the first of April he may make another shipment of \$133,000 for this amount he will have a credit of \$44,000, and by the return packet he will have another remittance of \$177,000; of which \$77,000 are in fact lent to him by the *American* people, *without interest*, to enable him to crush the *American* manufacturer.

Is there another government in the world which affords such facilities to *Foreigners*? In Great Britain, and in all her dominions, if the duties are not paid in cash, the goods are placed in the public warehouses as security.—And although we would not deprive our own merchants of the credit which they now have at the custom houses, yet, nothing can be more clear than that this benefit ought to be confined to them exclusively.

HUMANITY. We have received a communication, stating, that the officers stationed on the hill at the west part of the

city, on their usual rounds of duty, on Friday evening, accidentally discovered a coloured family in deep distress. One child, a boy of five or six years old, lay dead; another, a girl about three years, extremely sick of the whooping cough and lung fever; a third, a boy, very sick, but not so bad as the former; a fourth, an infant nine months old, apparently near its death, and the mother in a very weak state of health. The father was confined in jail for debt. Having viewed the miserable condition of this poor family and given the mother a trifle for immediate relief, the officers exerted themselves to get the father out of jail. At a quarter past ten the city watch came on duty, and relieved the constable's watch. They immediately applied to Col. A. Moore, the attorney, who managed the suit, but had not time to state half the distress of the family, before he called for a piece of paper, and on his own responsibility, like a man who could feel for the distresses of the poor, instantly wrote a discharge for the father. The officers then proceeded to the jail. Mr. Badiam, the jailor, as promptly ordered the doors to be unlocked; and before the clock struck eleven, the distressed father was restored to his afflicted wife and family.

Boston Courier.

SHEEP. S. W. Pomeroy Esq. of Brighton, an experienced and intelligent agriculturist, in a letter to the editor of the American Farmer, says, that within the last four or five years, half a million of native sheep and lambs have been sold at Brighton, and that a great portion of those that came in autumn, and in the early part of winter, at prices a little above the value of their pelts. He adds, it is an unquestionable fact, that a drover has been known to start from Vermont for Brighton with a flock of native sheep and a drove of swine—and to slaughter the sheep to fatten his hogs on the road, throwing their pelts into his wagon to sell on his arrival.

Hampshire Gazette.

NARROW ESCAPE. A few days since at the little town of Pernweltz, more than forty persons narrowly escaped being poisoned by eating a wild boar's head. Fortunately no one of the dish.

This is an escape with a vengeance. One might as well say, "Six thousand people narrowly escaped being swallowed by an earthquake." Fortunately there was no earthquake."

CONNECTICUT. The Legislature of this state convened at New-Haven on Wednesday last. The session is expected to be one of some interest, on account of the Districting Bill and the Electoral Law, which are to be brought up.

John Randolph has been attacked with hemorrhage, and having obtained leave of absence, has left Washington for Roanoke on a gallop. He was seen on his departure, mounted on a fine grey, and trotting at the rate of 10 or 12 miles an hour. His man Juba, followed him in a gig with the baggage.

Midshipman Rodgers, (son of the Commodore) one of the youths lately drowned in the Chesapeake, was an excellent swimmer, very athletic, and might probably have saved his life, had he not generously attempted to save his companions. He dove several times to the boat and extracted oars, seats, &c. for them to cling to, and tried in vain to unloose his dog who was tied in the boat. He then went to the relief of Harrison, who could not swim, and gave him an oar. He then swam towards a vessel which was beating down the bay, but became exhausted and sunk. The bodies have since been found, after dragging for them sometime.

A merchant in London, several years ago, ordered a hackney coachman to wait till his return from on board a vessel. It sailed with the merchant to the West Indies and back, during which period *Jerry* charged for waiting, and recovered the amount.

A horse in Easton, Pa. with harness on, ran away, entered the dwelling house of Mrs. Brown, and went up stairs in the second story. Continuing his travels a little farther, he tumbled down a stair case, broke the bannisters, and with a terrible crash came rolling into the kitchen, causing no small dismay and scattering of the family—and a great derangement of the supper table.

MARRIED, In Hallowell, Capt. Arthur Berry, to Miss Elizabeth Grant.

In Portland, by Rev. J. Bisbe, Jr. Mr. Edward Sawyer, to Miss Eliza Beals, both of Westbrook.

In Boston, by Rev. Mr. Dean, Abel Chandler, Esq. to Miss Dorcas, daughter of E. Sargent, Esq. By the same, Mr. Joel Wheeler to Miss Mary Carter.

DIED,

In Thomaston, Mr. Hubbard Eaton. In Union, Mrs. Catharine, wife of Daniel Howard, aged 49.

In China, Mrs. Hannah, wife of G. A. Benson, Esq. aged 26.

In Washington city, Thomas Tudor Tucker, Esq. Treasurer of the U. S. aged 84.

Drowned, in Bath, Jonathan Knowles, of Readfield.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED, Monday, May 19, Schr. John, Groves, Boston.

SAILED,

Thursday, May 15, Schr. Friendship, Nickerson, Providence; Two Friends, Nickerson, Providence.

Friday, May 16, Schr. Caroline, Sears, Sandwich; Cicero, Wicks, Falmouth.

Monday, May 19, Schr. Roxanna, Jenkins, Seaford.

Wednesday, May 21, Brig Milton, Jackson, Philadelphia.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and cloth dressed as usual.

J. O. CRAIG & CO.

Gardiner, Feb. 5, 1828.

6

NEW SPRING GOODS, (CHEAP.)—EBEN CENTER, No. 3, *Perley's Buildings*, has received by the arrivals this Spring, an extensive variety of Fashionable and Seasonable articles of almost every description, consisting in part of Satin Levantines, from 2d. to 6s; elegant plaid and figured Gros d'Naples; Taffeta Silks; colored Flounces; Sincwachs; Sarsnetts; Fancy Hdkfs. of every description; Tbit, do.; elegant Furniture Ribbons; Jaconet, do.; figured, striped and plain Cambrics; Linen Cambrics; Linen Hdkfs.; 5-8, 3-3 and 6-4 Bombazines; bro. and fancy colored Batiste; Seer-sucker Ginghams; common do. for 1s; a variety of soft dressed Linens and Long Lawns; Boudoir's best Horse Skin Gloves; Kid do. at 1s; Thule figured Lace for covering Glases, as low as 1s; bro. Cambic for Bonnets; 100 ps. yellow Naankin; English do. at 20 cts; a large assortment of Goods for Summer wear, Pongees at 37s; Crap. Dessesat 37s; Italian Crap. Crap. Lisse; Satins; Hosiery and Gloves, (very cheap); Hdkfs. of all kinds; Tapes; Pins; Needles; Scissors; Sewing Silks and Cotton Thread; Linen do. 500 yds. Caico, from 12-2 to 30 cts; some very elegant; Furniture Patches and Copperplate; Menino; Raw Silks; Brocade and Valencia Shawls; Bobbinet Laces and Veils; Thread Laces; Inserting Trimmings; Imperial Cloth; gilt and fancy Buttons; also, Superfine and common Broadcloths and Cassimere; Satinets; Vestings; black Lusters; bro. and silk Holland; Caicos; Padding; Buckram. Likewise, a large lot of Dainties, viz. baile Brown Sheetings; Shirts; Tichags; Ginghams; Checks; fine and common bleached Sheetings and Shirts; also, Warp. Also, 7 cases Ladies' Letham Dolivar Bonnets, of Paris dressed, which will be sold very cheap.

The above and many other goods not mentioned, will be sold at the lowest Boston cash prices. Purchasers are solicited to call and examine. Fresh Goods will be received by every Parcel, and the Steam Boat during the season, which will keep his assortment complete.

Hallowell, May 12. is3t 21

COPARTNERSHIP NOTICE.—The Subscribers have formed a connexion in business under the firm of

SMITH & PAGE, And occupy the Store one door north of the Washington Hotel, where they have just received an extensive assortment of Foreign and Domestic DRY GOODS, W. L. GOODS and GROCERIES, which they will sell on the most reasonable terms.

JOSEPH SMITH. W. C. PAGE. Hallowell, May 8. 21

TIMBER LANDS. Agreeably to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings to the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the reservation of 1000 acres in each township for the future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships north of the Bingham Kennebec Purchase and west of Moosehead Lake, 22,968 acres.

Township A in 13th range of Townships west of the Monument, 22,010 acres.

Township No. 2, in 13th range, do., 22,010 acres.

Township A in 14th range of Townships, 19,161 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 6th range west of the Monument, 11,169 acres.

The north half of Township No. 1, 6th range, 11,482 acres.

Township No. 3, in 7th range do., 22,252 acres.

According to Norris & M'Millan's plan.

Township No. 5, in 4th range of Townships west of the Monument, 28,040 acres.

According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 25,610 acres.

Township B, in same range, do., 26,736 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of all who may wish

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, MAY 23.

"Hang your banner on the outer wall!"

TO LIBERAL CHRISTIANS. *Brethren*.—Another important means of enlightening our fellow men, and thus of bringing them to a knowledge of the truth, is, to circulate, widely, books and publications containing illustrations of scripture and a defence of our views against the misrepresentations of our opponents. Books and papers will frequently be read by persons who would not hear a preacher of our doctrine advocate the truth; and, being perused in private, they will be likely to engage serious reflection and meditation. We venture to say, that more than half of the persons in the United States, who have become convinced of the truth of universalism, have been led to embrace it without ever hearing a minister of our order preach. From the Bible, that best of all books, they have first perceived and been led to acknowledge the truth of universal salvation,—assisted, perhaps, in many instances, by other works which contain correct rules for reading and for the proper interpretation of terms. Such being the fact, what encouragement does it present for us to aid, as far as possible, the distribution of the Scriptures and of those kindred works which go to throw light upon the subjects of investigation?

A valuable and instructive book may become a preacher to hundreds—it can pass from one person, or one family, to another; and it has this advantage over personal instruction from the sacred desk, that the information it contains can be re-perused and remembered. And if preserved, it may also become an instructor to generations yet unborn. A man will often *read*, in private, what, owing to pride, or resentment, or other circumstances, he will not *hear*; and when he will read, if there is light in the production he cannot well avoid perceiving it. We cannot, in this place, forbear to quote an extract from a private letter received a few days since from *Rev. Mr. Balfour*, of Charlestown,—trusting he will excuse the liberty we take in so doing:

"I regret there is so little zeal among Universalists to diffuse their sentiments by the press. Orthodox people leave us at an immense distance behind them in this respect. Many, very many, will read, who will not afford them the opportunity? I am convinced from some experience in this neighborhood, that \$10, expended by individuals or Societies in books and papers, do more in breaking down the prejudices of people in a given place, than \$50, laid out in preaching. If we only exerted ourselves but *one half* as much in circulating our sentiments by the press, as other sects do in diffusing theirs, what might not be produced?"

THE EASTERN ASSOCIATION OF UNIVERSALISTS, will hold its annual meeting in Lewiston, (Me.) on Wednesday and Thursday, the 25th and 26th of June next. It is earnestly hoped that every society in this Association will be represented. To this end it is advisable that measures be seasonably taken to elect delegates and to furnish them with the necessary credentials and such instructions as our brethren may deem expedient for the common good. It will be recollect, that by a vote taken at the last Association, each Society, this year & hereafter, is entitled to send *three* and but three delegates to the council. We hope that number will be present from *each* and *every* society in the State. It may be well for societies after appointing *three*, to elect one or two others as supernumeraries, so that if any of the first chosen should not be able to attend, others may take their places and thus ensure a full representation.

Societies organized within the last year should not fail to be represented in the Association, that, on application, they may be received into fellowship. Young men (of whom we understand there is a number) who, since the last meeting, have concluded to devote their lives & talents to the duties of the ministry, should also be present, that, if found worthy, they may receive licenses to preach the everlasting Gospel.

It is expected that the Association will devise means to produce more unity and a greater effort among the friends of truth in Maine; hence it is particularly desirable that the Association be well attended, and by those too who are willing to take a firm and unyielding stand in favor of the truth as it is in Jesus.

PUNISHMENT. "Quick as the thunder follows the lightning, if it were possible," says Dr. Rush in one of his Medical Inquiries, "should punishment follow the crimes." Philosophers have agreed, that the *certainty* of punishment has more influence to deter a bad man from the practice of iniquity, than its threatened *duration* or *severity*. Those who threaten punishment—eternal punishment in another world for crimes committed in this, marvel very much that their preaching does not have more effect to prevent sin than it

has; but let them know, that in proportion as they remove the threatened chastisement from the time and place in which the sin is committed, in the same proportion they remove the fears of the transgressor, and they would no longer marvel at their want of success in reforming bad men. Present considerations always do, and always will, operate with the most force upon the minds of men. Let them be told that they shall not be punished for their sins until they enter another state of existence,—and especially that they may even escape that punishment by repenting any time before they die,—and in nine hundred and ninety-nine cases out of a thousand they will run the risk of gratifying their sinful propensities. Who has not found this to be the fact? Who, that has been a careful observer of the conduct of men, will not bear witness to its truth? And yet how often are we told, that endless misery, rather than temporal punishments, should be preached up as the consequence of violating the divine law, in order to secure the peace, repose and well being, of society!

GREEK LEXICON. *Rev. S. C. Loveland* has just published a new Greek Lexicon, prepared by himself, adapted to the New Testament, with English definitions. It contains 376 pages, 24 mo.—a size well adapted to the pocket. The price of the work is \$1.25. From the reputation of the author, as a classical scholar, we have no doubt that his Lexicon must be valuable and useful. We hope he may meet with a ready sale of the work and be suitably remunerated for the labor he has expended upon it. We think the Lexicon would sell in this region, and hope a number of copies of it will be consigned to us as soon as *Br. L.* can make it convenient to forward them.

THE organization of a Universalist Church in Norway will take place, in the Universalist Meeting-house in that town on the forenoon of Thursday next. *Rev. J. Bisbe*, jr. of Portland, will perform the service of recognition. In the afternoon of the same day, the *Rev. Benjamin B. Murray* will be publicly installed as *Pastor* of the Church. The installation Sermon will be delivered, we learn, by *Mr. Bisbe*. It is hoped that as many of our ministering brethren as can make it convenient, will attend on the above interesting occasion.

NEW SOCIETY. We learn from the *Christian Repository*, that a new Society of Universalists was organized in Pomfret, (Vt.) on the 5th ult. At the first meeting twenty came forward and joined the society, since which time several others have joined. The officers for the current year are—*Harvey Bruce, Clerk*,—*Luther Goff, Geo. Cheadle, John E. Doten and H. Bruce, Committee*,—*Leonard Ware, Treasurer*,—*Gilbert Allen, Collector*. This society intends to employ a preacher one fourth part of the time the ensuing year.

The editor of the *Visitor and Telegraph*, an orthodox paper in Richmond, (Va.) calls the editor of the *Christian Advocate and Journal*, a Methodist paper in New York, an *infidel*, because he spoke unfavorably of the American Sunday School Union. There is a great deal of such *Christian* charity in the world, some of which our denomination has occasionally received from the hands both of the Methodist and Calvinists. "Father, forgive them."

We understand that the connexion between *Rev. J. S. Thompson* and the Universalist Society in Charlestown, Mass. has been recently dissolved.

A PEEP." We understand that *Rev. Mr. Walker*, a Calvinistic Congregationalist in Paris, (Me.) has published a pamphlet entitled "*A Peep at Dean's 120 Reasons for being a Universalist*." Not having seen the book, we would thank some friend, either in Paris or Portland, to send us *Mr. Walker's Peep*. We should like to take a peep at the Peep.

It gives us pleasure to learn that *Rev. F. A. Hodson* has received and accepted an invitation to preach stately the ensuing season, in Readfield and Wayne, in this County. He will soon take up his residence in Readfield. We hope this connexion may be agreeable and lasting.

TO CORRESPONDENTS.

Our esteemed friend in Montville is informed, that, not having sufficient room to insert his letter this week, we have deemed it most proper to forward it in manuscript to the person for whom it was intended, in New-Hampshire. Our last week's paper was also forwarded to him in the same mail.

We think that "*A Mechanic*" has misapprehended the intentions of "*J. W. H.*" in the article to which he alludes. For this reason we are of opinion that it would not be proper to insert it.

An obituary notice of *Miss Mary McFarland* shall appear in our next.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

WATERVILLE COLLEGE.

MR. EDITOR.—In perusing the columns of the *Intelligencer*, my attention was arrested by a piece purporting to be a reply to a communication I sent you some time since, on the impropriety of conferring a donation on the *Waterville Baptist Theological and Literary Institution*. I commenced the reading of that article with the expectation that *Mr. Cobb* had assigned some substantial reasons in justification of his procedure, by which I could consistently exonerate him from every charge contained in my former remarks. But in this I was measurably disappointed. I put on my glasses and read his speech in the Maine Legislature without prejudice; but what was my astonishment to find that the substance of his remarks consisted in proving it to be the duty of a father to take care of his child! This is a truth universally admitted; but how is this applicable to the subject under discussion? Was the State the *original Father* of that establishment? According to the vulgar saying it was "*bred and born*" before the State had any thing to do with it. It was at first exclusively a "*Baptist Theological Institution*." But notwithstanding the Baptists are so much opposed to infant sprinkling, they consented in this instance that their *child* should be baptized by the *State* with the addition of "*Literary*" to its former name. The *child*, like all other children, may have grown older and more cunning, but it is still *sway* the *same*. *Mr. Cobb* acknowledges that the officers of that Institution are exclusively Baptists. I wish for no farther evidence that it is a *sectarian college*. The public, as far as I have been able to understand, have never received any other impression.

I know that theology was not *necessarily* embraced in the regular course of studies assigned to the scholars; but still, as a sacred science, it is inseparably connected with it; and whatever is conferred upon it by the *State*, contributes to the promotion of the theological, as much as the literary department.

It is a fact generally acknowledged, that the officers of instruction, attached to our public seminaries, acquire an ascendancy over the minds and opinions of the youth committed to their care. They have the power, to a certain degree, of dictating to them their religious tenets. In Mahometan countries, the youth are taught to be Mussulmen. In various parts of Europe, they are, almost without exceptions, Catholics; in others, Protestants, just as they are educated.

It is a well known fact that the *Baptist* system of theology is *exclusively* taught at Waterville. In this privilege no other de-

nomination can participate; and because a former Legislature was weak enough to adopt this College as a "*State Institution*," shall all future Courts be under an obligation of conferring repeated donations upon it? The *child*, for which *Mr. Cobb* feels such an unaccountable concern, is an illegitimate one, and it is my opinion that it is the duty of the *State* to return it to its original father. In this case, a precedent has been established, which, unless counteracted by the intelligence and energy of the people, will be highly prejudicial to the interest and happiness of posterity. It matters not whether it be "*one cent*" or "*three cents*" on a thousand dollars. It was the consideration that Great Britain had no *right* to tax America,—not the *amount* of the sum,—that was the first cause of the Revolution. The more these party institutions are fed, the more insatiable they become. A general rule, in other cases, is here reversed. Every favor, instead of conferring, lays the donor under renewed obligations! "Together with every new wish that is gratified another demand arises." Let every State come to a determination to reject all petitions coming from such sources as those of Waterville and other similar establishments; and let none be supported by the public funds but such as are entirely disconnected with religious sects. Then, and not till then, will these donations be of general utility.

It is argued in the article, to which this is a reply, that I was under a mistake in viewing the College at Waterville as a sectarian establishment. This may be correct, but still I see nothing in *Mr. Cobb's* communication but what substantiates that opinion. More light on this subject is truly desirable. Should it come from *Mr. Cobb* or any other source, it will be duly acknowledged. As to the charge of servility, which appears to have given so much offence, I would observe that I considered him as a lawyer true to his clients, or as a legislator acting exclusively for the good of his constituents. But it appears from his article that he acted from sense of what he conceived to be his duty. In this case, I acknowledge it is an error of the head but not of the heart. He should not therefore be censured so much as pitied. Had he been a representative from any other town, he would have contended for the same principles and pursued the same course. As *Mr. Cobb* affirms his sincerity, I feel no disposition to charge him with misrepresentation, but am willing to yield him all the merit his communication presents, that of being honest in his intentions. Perhaps the editor of the *Christian Intelligencer*, as well as many of the rest of *Mr. Cobb's* friends, may still retain their opinion, that a person may be "*respectable*," and still honestly differ from him in sentiment. As *Mr. Cobb* has

appealed to his friends and the public for the purity of his motives; the writer of this appeals to the same source, for the correctness of his statements. "*Vox populi, vox Dei*," is my motto. If the people condemn me I must fall. When I perish it shall be by the "*paw of a lion, but not by the hoof of an ass.*" CINCINNATUS.

N. B. As the Editor of the *Christian Intelligencer* expressed some hesitancy in publishing my former communication, I would remind him of the pledge he has given the public, of his readiness to favor those who differ from him in opinion, with an opportunity of defending their sentiments. C.

FOR THE CHRISTIAN INTELLIGENCER.

REMARKS ON A TRACT.

Being in Boston last summer, I had a quantity of tracts handed to me for distribution, by Messrs. Homes & Homer, with a special request that I should read one of them attentively; and having been faithful to their solicitations, I think I am at liberty to make a few observations on the same.

It is entitled "*UNIVERSALISM EXPOSED*."

"*If the blind lead the blind both shall fall into the ditch.*" I must confess I took this famous tract with not a little curiosity, supposing that I should find some powerful arguments against the doctrine of universal grace.

The writer in proving the doctrine false, cites us to two dying men holding

out in their belief almost to the last;

but is careful to give no place, time, nor date.

He says one of these men said,

"the doctrine of Universalism answers

well enough to live by, but it does not suffice for the dying hour.

He lived to discover and acknowledge his unhappy mistake," &c. Now I am unable to see the doctrine proved false from this very simple account, admitting it to be true, as it probably is not. The writer adds, these men

"were considered by their acquaintance as being *moral* and *uncommonly amiable*?"

If men that are "*uncommonly amiable*,"

are to be endlessly miserable,—if by being kind and charitable and forgiving, men

secure to themselves eternal punishment,

then I must confess *Universalists* are in a

poor, yes, a very poor way indeed, and

limitarians would in the opposite scale rise

very far above them. I do not think that

Universalists are very ceremonious, but I

do think that they are as clear from hy-

poocrisy as any christian denomination in

our land. Few disgraced faces do I see

in their assemblies of worship, neither do I

hear them uttering those discordant groans

which are so common in some other as-

semblies in other orders, but we do see

and know their good works.

The writer says, he "could add to these

instances of recantation and solemn warning,

several others of essentially the same

character; but he chooses rather to pre-

sent the reader with a plain scriptural ar-

gument, in proof of the doctrine of future

punishment." In doing this, however, he

"wishes to be understood, that this argu-

ment will be one of the many," &c. &c. The writer cites us to the antediluvians ; to Sodom and the Jews who rejected the

Messiah. Well, be it so, "have they

stumbled, that they should fall?" God for-

bid; but rather through their fall salvation

is come to the Gentiles for to provoke them

to jealousy." The Apostle reasons the

necessity of their rejecting the ministry of

Christ. God gave them the spirit of slum-

ber, as I conceive, from reading the 11th

of Romans, for the express purpose of

bringing about this great good to both Jews

and Gentiles; for "he concluded them all

in unbelief that He might have mercy upon all."

"For I would not, brethren, that ye should be ignorant of this mystery, lest

ye should be ignorant of your own conceit;

that blindness in part hath happened to Is-

rael until the fulness of the Gentiles be come

in; and so all Israel shall be saved," &c. &c.

in "the dispensation of the fulness of times," when God will "gather together in one all things in Christ," the "Saviour

of the world." Now I honestly think, after

carefully reading the 11th chapter of

Romans which is treating upon believers

in Christ and unbelievers also, that I can

draw no other deduction than this glori-

ous one, that all will be blest in Christ who

is the head of every man—the Saviour of

all. And I think too that St. Paul arrived

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, MAY 23, 1828.

MR. BARNETT PETERS, of Portland, is authorized to act as general Agent for the *Intelligencer*.

NOTICE
of the Rev. F. Drew's "statement of facts," relating to the Revival in Wiscasset, published in *Zion's Herald* of May 7th.

CONGRESS. By agreement of both houses this body will adjourn on Monday next. If it were to adjourn on Saturday instead of Monday—and it might as well, for no business will be done on Monday but to adjourn—the nation would save thereby about \$6000; but the members would return with so much less pay for their services. We suppose the object of adjourning on Monday is, to get pay for Sunday and Monday.

The Committee on Retrenchments had not reported at the last dates; nor had that to whom was committed the subject of the President's Message in relation to the assault on his Secretary.

The *Tariff* bill, with some amendments—one of which goes to lay a larger duty on imported wool, than was fixed upon by the House—has passed the Senate 26 to 21 and been returned to the other body for concurrence in the amendments. It is generally thought, we believe, that the House will concur; in which case the bill will want nothing but the signature of the President to make it a law. Both of our Senators were opposed to the bill. Gov. Parris delivered one of the most powerful and eloquent speeches ever delivered in the Senate, as it is said, against it. Six of the New-England Senators voted for the bill, on its final passage, and five against it. Mr. Bell of New-Hampshire was absent.

The *Morgan business* has got into Congress. It was introduced by a Memorial of the Le Roy Convention, which prayed Congress to investigate the case of Morgan's alleged abduction so far as concerns the U. S. fort and the officer commanding. After some deliberation the subject has been submitted to the discretion of the President, who has directed the arrest of the commanding officer of *Fort Towson*, by whose means it is supposed that *King*, implicated in the abduction, escaped the officer sent to bring him to justice.

Congress is very industrious now—both branches hold an evening session to a late hour. There are yet 300 bills on the Speaker's table to be disposed of before Monday.

Since the above was in type, we have received the National Intelligencer of Friday, May 16th, from which we make the following extracts:

"The Vice President having retired from the Chair of the presiding officer of the Senate, the Honorable Samuel Smith, one of the Senators from the State of Maryland, was yesterday elected President *pro tempore* of the Senate.

"On the first ballot for this highly respectable station, Mr. Macon, the venerable Senator from North Carolina, was elected, but declined serving. General Smith was then chosen, by a handsome vote."

"In the House of Representatives, yesterday, the amendments of the Senate to the *Tariff* bill were all adopted, through the instrumentality of the previous question—which by the way, has been very familiarly resorted to during the present session—and the bill now requires only the signature of the President to become a law.

"There is one circumstance concerning this bill, which it is important to merchants, as well as manufacturers, to be informed of. An amendment was adopted in the Senate to the first section of the bill, which postponed the time at which it is to take effect, from the thirtieth day of June, to the first day of September. This amendment, it is supposed, was intended to apply to the whole bill.—Whether the distinction between the first section was accidental, or otherwise, it is one of the features of the bill as it has passed.—The first section embraces the duties on iron, in its various forms, and fabrics, and lead; and the new duties on these articles do not take effect until the first day of September.

The packet ships from N. Y. and Boston, pass and repass the ocean with such regularity and despatch, that the British manufacturer can calculate upon the return of his shipment in bills of exchange or specie in ninety days.

If the English manufacturer on the first of January make a shipment of Goods, the value of which at the place of exportation is \$100,000, and is able to sell the same goods in this country for the cost and charges, he will obtain a credit at the American Custom House for the whole amount of duties, say \$33,000, for nine and twelve months; and by getting his notes discounted through the auctioneers, he may have his \$133,000 remitted to him in cash by the next packet.—By the first of April he may make another shipment of \$133,000 for this amount he will have a credit of \$44,000, and by the return packet he will have another remittance of \$177,000, of which \$77,000 are in fact lent to him by the American people, *without interest*, to enable him to crush the American manufacturer.

It is strange, that when the foreign manufacturer can obtain the use of capital from the American government without interest, that he should be able to undersell the American manufacturer, who has not this advantage?

Is there another government in the world which affords such facilities to Foreigners? In Great Britain, and in all her dominions, if the duties are not paid in cash, the goods are placed in the public warehouses as security.—And although we would not deprive our own merchants of the credit which they now have at the custom houses, yet, nothing can be more clear than that this benefit ought to be confined to them exclusively.

HUMANITY. We have received a communication, stating, that the officers stationed on the hill at the west part of the

city, on their usual rounds of duty, on Friday evening, accidentally discovered a coloured family in deep distress. One child, a boy of five or six years old, lay dead; another, a girl about three years, extremely sick of the whooping cough and lung fever; a third, a boy, very sick, but not so bad as the former; a fourth, an infant nine months old, apparently near its death, and the mother in a very weak state of health. The father was confined in jail for debt. Having viewed the miserable condition of this poor family and given the mother a trifle for immediate relief, the officers exerted themselves to get the father out of jail.

At a quarter past ten the city watch came on duty, and relieved the constable's watch. They immediately applied to Col. A. Moore, the attorney, who managed the suit, but had not time to state half the distress of the family, before he called for a piece of paper, and on his own responsibility, like a man who could feel for the distresses of the poor, instantly wrote a discharge for the father. The officers then proceeded to the jail. Mr. Badlam, the jailor, as promptly ordered the doors to be unlocked; and before the clock struck eleven, the distressed father was restored to his afflicted wife and family.

BOSTON COURIER.
NEW SPRING GOODS. (CHEAP)—EBEN CENTER, No. 3, *Perley's Buildings*, has received by the arrivals this Spring, an extensive variety of Fashionable and Seasonable articles of almost every description, consisting in part of Satin Levantes, a beautiful article, French and India Levantes, from 2s 6d to 6s; elegant plaid and figured Gros d'Naples; Taffeta Silks; colored Florences; Sinchaws; Sarsnetts; Fancy Hukfs. of every description; Tibit, do.; elegant Garniture Ribbons; Jacquot, do.; figured, striped and plain Cambrics; Linen Cambrics; Linen Hukfs.; 5s, 3s and 6s; Bombazines; bro. and fancy colored Batiste; Seer-sucker Ginghams; common do. for a variety of soft dressed Linens and Long Lawns; Boudard's best Horse Skin Gloves; Kid do. at 1s; Thule figured Lace for covering Glases, as low as 1s; bro. Cambic for Bonnets; 100 ps. yellow Nautilus; English do. at 20 cts; a large assortment of Goods for Summer wear, Pongees at 4s cts; blk. and colored Canton Crapes at 3 7/8; Crap Dreeses at 3 7/8; Italian Crapes; Crap Lisse; Satins; Hosiery and Gloves, (very cheap); Hukfs of all kinds; Tapes; Pins; Needles; Scissors; Sewing Silk and Cotton Thread; Linen do; 5000 yds. Caico, from 12 1/2 to 30 cts; some very elegant Furniture Pauches and Copperplate; Merino; Raw Silk; Brocade and Valencia Shawls; Bobbinet Laces and Veils; Thread Laces; Inserting Trimmings; Imperial Cords; gilt and fancy Buttons; also, Superfine and common Broadcloths and Cassinere; Satinette; Vestings; blk. Lastings; bro. and blk. Holland; Causses; Padding; Buckrams. Likewise a large lot of Domestic, viz. bales Brown Sheetings; Shirtings; Tickings; Ginghams; Checks; hse. and common Bleached Sheetings and Shirtings; also, Warp. Also, 7 cases Ladies' Leghorn Bolivar Bonnets, of Paris dressed, which will be sold very cheap.

The above and many other goods not mentioned, will be sold at the lowest Boston cash prices. Purchasers are solicited to call and examine. Fresh Goods will be received by every Packet, and the Steam Boat during the season, which will keep his assortment complete.

Hallowell, May 12. isst 21

COPARTNERSHIP NOTICE.—The Subscribers have formed a connexion in business under the firm of

SMITH & PAGE.

And occupy the Store one door north of the Washington Hotel, where they have just received an extensive assortment of Foreign and Domestic DRY GOODS, W. I. GOODS and GROCERIES, which they will sell on the most reasonable terms.

JOSEPH SMITH.

W. C. PAGE.

Hallowell, May 8. 21

TIMBER LANDS. Agreeably to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings to the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the reservation of 1000 acres in each township for a future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships north of the Bingham Kennebec Purchase and west of Moosehead Lake, 22,968 acres; Township A in 13th range of Townships west of the Monument, 23,040 acres; Township No. 2, in 13th range, do, 22,040 acres; Township A in 11th range of Townships, 19,161 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 3d range west of the Monument, 11,169 acres.

The north half of Township No. 1, 6th range, 11,482 acres.

Township No. 3, in 7th range do, 23,552 acres.

According to Norris & M'Millan's plan.

Township No. 5, in 4th range of Townships west of the Monument, 23,040 acres.

Township No. 6 in 7th range, do, 23,040 acres.

According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 23,040 acres.

Township B, in same range, do, 26,736 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of any who may wish to secure to themselves valuable lots of pine timber and land capable of sustaining a dense population after the timber shall have been taken off.

The terms of payment are one fifth cash at the time of sale, the residue to be secured by the Note of the purchaser with two or more satisfactory sureties, payable in four equal annual payments with interest annually.

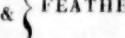
The four Townships first herein named will be sold at *Patmer's Hotel*, opposite the Court House in Augusta, on THURSDAY the 10th day of July next, at 10 o'clock A. M.; and the remaining Townships and parts of Townships at *Chick's Hotel* in Bangor, on MONDAY the 14th day of July next, commencing at 10 o'clock A. M.

JAMES IRISH, Land Agent.

Portland, Feb. 13, 1828.

NOTICE. The Subscribers having lately established themselves in the Wood-turning, Cabinet and Chair business at the stand recently occupied by Wm. C. Perkins, would inform their friends and the public that they can be accommodated as they have heretofore been with any articles in the above branches and on as reasonable terms as they can be obtained elsewhere in this State.

They have also just received a new lot of

Live Geese,  FEATHERS,

Russia do.

Genesee & Common

which they will sell cheap for CASH.

W. M. C. PERKINS, GEO. M'CURDY.

Gardiner, May 15, 1828.

W. C. P. would inform those that are indebted to him either by note or account, that as he has of late been unfortunate by fire and other ways, it is absolutely necessary he should receive what is due him immediately, that he may have the very pleasing satisfaction of paying some of his own debts and settling up his accounts. If this should be neglected the consequence that will follow may be somewhat disagreeable.

A word to the wise is sufficient.

BALFOUR'S ESSAYS.—P. SHEDDON, has just received Mr. Balfour's new work, entitled "Three Essays on the intermediate state of the dead; the Resurrection from the Dead; and on the Greek terms, rendered, Judge, Judgment, Condemned, Condemnation, Damned, Damnation, &c. with remarks on Mr. Hudson's Letters in vindication of a future retribution."

(The Life of Murray & Balfour's Essays may be had of Mr. Drew at his house in Augusta.

May 2.

LIFE OF MURRAY.—Just received and for sale by P. SHEDDON, at the Gardiner Book-store, the Life of Rev. John Murray, the first preacher of the doctrine of Universal holiness and happiness, in America, written by himself. Second edition. Price 1 dollar and 25 cents. May 2.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woolen Factory. Country produce will be received in payment. Wool carded and Cloth dressed as usual.

J. O. CRAIG & CO.

Gardiner, Feb. 5, 1828.

SERMONS. For sale at the Gardiner Book-Store, "A sermon delivered in the Universalist Chapel in Portland, on the annual thanksgiving, Nov. 29, 1827, by John Bissell, Jr. pastor of the first Universalist Church and Society in Portland." Also "A Christmas Sermon, delivered in the Universalist meeting house in Watertown, Mass. Dec. 25, 1827, by Russell Streeter, pastor."

POETRY.

THE SKY-LARK.

The Sky-lark, when the dews of morn
Hang tremulous on flower and thorn,
And violets round his nest inhale
Their fragrance on the early gale,
To the first sunbeam spreads his wings,
Buoyant with joy, and soars, and sings.
His rests not on the leafy spray,
To warble his exulting lay,
But high above the morning cloud
Mounts in triumphant freedom proud,
And swells, when nearest to the sky,
His notes of sweetest ecstasy.

Thus, my Creator! thus the more
My spirit's wing to Thee can soar,
The more she triumphs to behold
Thy love in all thy works unfold,
And bids her hymns of rapture be
Most glad, when rising most to Thee!

MISCELLANEOUS.

CURIOS FACT.

Several years since, in Mexico, a man was apprehended for the crime of murder, and upon trial was found guilty by the court; and accordingly was condemned to die. As the nature and circumstances of the offence in view of the court, demanded death arrayed in all its terrors they sentenced him to be broken on the wheel; a mode of punishment sometimes practiced in that place.

When the time of execution arrived, the unhappy victim was placed on the wheel, by gradual and forcible turning, by degrees, bruised his flesh and broke his bones; until to all present appearance he was really dead.

The body was then, agreeably to the custom of the place, delivered to the surgeons present, for the purpose of dissection, or any other experiments, for the improvement of their art.

These gentlemen retired by themselves from the place of execution to the destined place of operation, where the body was conveyed and presented before them.—Immediately upon which, one of them suspected he discovered signs of remaining life, and communicated his suspicion to the rest. This occasioned a suspension of their labors, and a careful attention to all the symptoms and appearances of the body; until at length they all perceived evidential tokens of real life. After a solemn pause and a few moments reflection, they were led, perhaps partly by humanity, to direct their experiments in a different way, and labour to discover from what near embraces of death a person might be restored to life. With all due diligence and care, they now applied their medical skill, to repair, and cherish and support the almost extinguished principles of life. Their exertions succeeded. The man, in spite of wounds and loss of blood actually revived, and in a few hours time, emerged from the shades and pangs of death, to the sensible light of life. In repairing his broken body much time and labor were employed and a number of surgical operations became indispensably necessary which were performed with safety and success.

Both of his legs and one of his arms were amputated. But strange, however as it may seem, his numerous wounds and lacerated body, in process of time, became healed, and he was favored with considerable measure of health. But these medical saviors of the man, after having succeeded in their undertaking are still left in perplexity and danger. They had expended much to recover the unhappy man, but he was utterly unable and disqualifed to compensate them. He was likely to be a bill of expense in future, and to maintain him secretly during his life, they could not submit to; and to throw him upon the public for support they dare not, for this would discover their conduct, and expose them to punishment.

But, as necessity is the parent of invention, the following expedition was suggested and readily pursued, to disburden themselves of future trouble and cost.—They secretly conveyed him to a remote part of the country and left him by the way side to subsist on the charity of travellers. At or near the place, during several years, he was known as a miserable beggar.—His mangled body and forlorn condition excited sentiments of pity and commiseration in all who beheld him, and drew forth the tribute of charity from many. At a certain time a gentleman of fortune happened to pass that way, and was solicited by the beggar for alms. Upon which he readily threw him down a few pieces of money, and was about to pass on; but was delayed by another request. Kind sir, said the beggar, in a piteous tone, I have lost all my limbs in the service of my country, and have not, as you see, so much as a hand to help myself, (for he had concealed his remaining hand behind him,) do be kind enough to put the money you have given me into my purse. The gentleman immediately descended from his carriage, stepped to him, and was stooping to perform the requested act of kindness, when to his surprise he discovered the shadow of a man's hand! Instantly starting back, he was astonished to see that this trunk of a man possessing only one limb, held in his hand a short bludgeon lifted up in the attitude of a fatal stroke! He charged him with a murderous design, which was peremptorily denied. However, without further delay, he took up this strange figure of a man, cast him into his carriage, and transported him to the next inn, which was not a great distance. There having arrived, he related all the wonderful and suspicious circumstances of the affair, to a number of persons, who with himself, went into a most careful and close examination of the man, but without success. They could obtain no confession of any crimi-

nal design. He was then searched and in one of his pockets they found a shrill sounding whistle, which was the only discovery they could make. This however led to various surmises and conjectures; the most probable of which was, that the sound of the whistle was a token to some of his accomplices in wickedness.—Therefore, the gentleman, taking the whistle with him, returned with a number of armed men to the noted spot, where his life had been so lately in jeopardy. When they had advantageously placed themselves, the whistle was sounded and suddenly there arose, apparently from beneath the ground in the midst of a contiguous thicket of brush and wood, two men armed with weapons of death. These were immediately fired on with success. They both instantly fell. On proceeding to the spot where they first made their appearance, by careful search was discovered a secret aperture in the earth which by means of a winding course led to a vault of considerable dimensions. They descended the circuitous darksome passage, until they came to the dismal, gloomy cell. There they unexpectedly found, in addition to much ill gotten treasure, two young women, sick and emaciated with the unhealthy damps of their abode; worn down with grief, and pale with sorrow! These were brought forth to the light, and suddenly their sad countenances were changed with the prospect of deliverance. Their visible effusions of gladness and gratitude for the approach of their new and unexpected visitors, sufficiently bore witness of their innocence. They then gave information in what a violent and cruel manner they had been taken and dragged to that awful cavern of wickedness, where they had been barbarously confined & treated for a number of months, by the two ruffians just killed.—During which time they testified, that many dead bodies, which fell by the one-handed assassin by the way side, had been brought there, there stripped of their clothing, and deposited in such and such places; which upon searching for the remains, were found to be real facts.

Having made these discoveries, the company returned with the young women, and carried the dead bodies of the ruffians to the inn before mentioned where they had left the dismembered assassin beggar.—And no sooner were these bloody and breathless remains of his companions in guilt placed before him, than he was struck with trembling and horror. The hope of any longer concealing his abandoned perfidy and crimes was suddenly blown out; he immediately confessed a dark catalogue of the most base crimes, which he had committed under circumstances, which rendered his guilty conduct the most aggravated conceivable! From his own mouth it appeared that he had once been sentenced to death for murder; and been actually placed upon the wheel and broken, and had in a most miraculous way survived the torture and recovered to health, with the loss of one arm and both legs. After which, lost to all sense of guilt and danger, (though he bore the marks in his mangled body,) he joined a band of bloody assassins.—And because least suspected by his helpless appearance and condition, he was emboldened to become the principle actor in the horrid crime of murder! Many fell a victim to the inhuman cruelty of this monster of treachery and wickedness, in an unexpected moment; even while they were stooping before him in the friendly acts of charity and kindness.

The following humorous article from the Newburyport Herald may amuse some of our readers.

Mr. Editor.—From the free suffrages of my fellow citizens, without any electioneer or bribery, on my part, I am this year chosen a *Hog Reeve*; an office which has its duties, and ought to have its honors, just as much as that of the President of the United States. I know not, sir, what peculiar qualifications in me, determined my fellow citizens to wind the laurels of such an important trust around my brow, unless it be that this year I have been married; and it seems generally to have been admitted that a man because he has taken a wife, is peculiarly qualified to take care of swine. Whatever may have been the motive in leading my constituents to their choice, I have determined to execute my trust like a good citizen, and an honest man. I feel my inabilities; and wish to enter upon my office with all proper modesty. I thank my fellow citizens for the honor they have conferred; and I am determined that this year not a single hog shall be found in our streets.

But who are the hogs; and how far am I to consider the duties of my office as extending? I wish to be candid, and give fair warning. I shall consider every selfish, snarling, quarrelling, dirty creature, that defiles our town, as falling under my jurisdiction, whether he happens to walk on two legs or four. If I happen to see a contrary spirit, always running in the teeth of every body he meets, whom it is impossible to lead, and still more to drive, am I to suffer such an one to run at large merely because he has no bristles on his back? Or suppose I meet a poor selfish wretch, who gets his living by *robbing*, whose sole maxim is to take care of *number one*, must I permit him to go loose, seeking whom he may devour, because he has a snout a little shorter than the rest of them? No, sir, I will not; I know my duty better.—By virtue of my high office, and in conformity to the law of my country, I do now order all such creatures to be kept close.

Let us purify the land; let us shew, the laws are not a dead letter; let it seem that your humble servant has not been elevated to his office in vain.

There is one kind of sty which I especially forbid. I hereby order that all those shops be removed, where that liquor is sold which only one animal in creation will drink. Of all beasts of the field, fowls of the air, fishes of the sea, I have never heard or read of but one, that will get drunk; and that is the animal which falls this year under my jurisdiction. And I shall be ashamed to drive the four legged drunkard to pound, while the drunkard with two legs (and legs too on which he can't walk) is permitted to go free. In the name then of that Commonwealth, whose dignity I bear, and whose officer I am, I command that all places be closed where those hogs are fattened, whose peculiar characteristic it is, that they consume a great deal of swill and yield no pork.

A HOG REEVE.

LAWS OF THE STATE OF MAINE.

AN ACT to divide the town of Bristol and incorporate the town of Bremen.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That all that part of the town of Bristol, in the county of Lincoln, which lies within the following described lines, viz: Beginning at Musconus Harbor, at the southerly line of William Burd's lot, and running northwest the length of said lot, thence by the northerly line of Joans Earskine's lot, and running west-northwest to Biscay Pond; thence up said Pond to the Narrows Bridge; thence up the middle of Pemaquid Great Pond to the Duck Paddle Brook, and up said Brook to the Waldoborough line; thence by said line to the eastern branch of Broad Cove, to a stone marked XX, thence down the channel of said branch to the mouth of Broad Cove, thence easterly so as to include Loud Island and Hog Island, crossing the Bar between Hog Island and Loud's Island; thence to the first mentioned bounds; with the inhabitants thereof, and the same hereby is incorporated into a town by the name of Bremen; with all the powers and privilages which other towns in this State enjoy: *Provided*, The inhabitants of said town of Bremen shall be held to

pay all taxes and assessments due and remaining unpaid, prior to the passing of this Act.

Sect. 2. Be it further enacted, That the credits and taxes due to said town of Bristol, and the monies now in the Treasury thereof, shall after discharging the debts and liabilities of the same, incurred previous to the passing of this Act, be divided between said towns of Bristol and Bremen in proportion to their respective valuations to be ascertained by the last assessment of said town of Bristol; and if said credits, taxes and monies shall be insufficient to meet such debts and liabilities, the said towns of Bristol and Bremen shall be held to contribute thereto in the same proportion.

Sect. 3. Be it further enacted, That all persons chargeable to the said town of Bristol, as paupers, at the time of the passing of this Act, shall be divided between the said towns of Bristol and Bremen in proportion to the last assessment aforesaid, regard being had to the expense of such paupers, and all persons having a settlement in Bristol, gained on the territory now incorporated into the town of Bremen shall be deemed to have a lawful settlement in said town of Bremen.

Sect. 4. Be it further enacted, That the towns of Bristol and Bremen shall constitute a Representative district, and be entitled to elect one Representative in the Legislature of this State until otherwise clased by law.

[Approved by the Governor, Feb. 19, 1828.]

AN ACT to incorporate the town of Baileyville.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That the Plantation numbered seven, in the Eastern Division, in the county of Washington, bounded northerly by the Sebasticook river, westerly by Plantation numbered seventeen and the town of Alexander, southerly by the town of Baring, and easterly by the river St. Croix, be, and are hereby incorporated into a town by the name of Baileyville; and the inhabitants of said town are hereby vested with all the powers, privileges, and immunities, which the inhabitants of other towns within this State, do or may by law enjoy.

Sect. 2. Be it further enacted, That the said town of Baileyville shall be entitled to vote for the choice of Representative in the Legislature of this State, in the same class of which Calais and Baring compose a part, and shall continue a part of the same class, until otherwise provided by law.

[Approved by the Governor, Feb. 19, 1828.]

AN ACT to incorporate the town of Chandlerville.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That the Plantation numbered five, in the second range, north of the Waldo Patent, in the county of Somerset, bounded as follows, to wit: beginning at the northwest corner of said Plantation and at the south line of Palmyra, thence running east to Plymouth, and to the county line, between the counties of Somerset and Penobscot; thence south on said Plymouth to the first range of townships north of the Waldo Patent; thence west on said range line to Burnham; thence northerly on said Burnham, to the Sebasticook river; thence by the east line of Pittfield, to the south line of Palmyra, the first mentioned bounds; be, and the same hereby is incorporated into a town by the name of Chandlerville; and the inhabitants of said town are hereby vested with all the powers, privileges, and immunities, which the inhabitants of other towns within this State, do or may by law enjoy.

Sect. 2. Be it further enacted, That the said town of Chandlerville shall be entitled to vote for the choice of a Representative in the Legislature of this State in the same class as before the passage of this Act.

[Approved by the Governor, Feb. 19, 1828.]

AN ACT to set off Benjamin Woodbury and others from Buckfield to Paris.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That Benjamin Woodbury, Asa Thayer, Caleb Cushman, Jr., Bela Farrar, Ziba Thayer, America Thayer, and their families, together with the five lots of land on which they reside, in Buckfield, in the county of Oxford, and all the road leading from America Thayer's dwelling house in Buckfield, northerly, to the line of the town of Summer, be, and they are by, set off from the town of Buckfield and annexed to the town of Paris in the same county, and the persons set off as aforesaid, shall be deemed to take and have a lawful settlement in said town of Paris, and shall there exercise and enjoy all the privileges and be subject to the duties of inhabitants of said town of Paris; and shall take with them, one thirtieth part of the poor of said town of Buckfield, who at the time of the passage of this Act, are chargeable as paupers; to be supported as the poor of said town of Paris; and in case of disagreement between the parties, respecting the above proportion of the poor, the subject shall be submitted to three disinterested men, to be selected by said parties, to determine; whose judgement thereon shall be final; and all persons who have gained a legal settlement in the town of Buckfield, by residing on the lands herein annexed to the town of Paris, but removed therefrom, at the time of passing this Act, and who have not gained a legal settlement in any other town, in this State, shall be considered to have their legal settlement in the town of Paris.

Sect. 2. Be it further enacted, That six rateable polls, and two thousand seven hundred dollars shall be, and hereby are, taken from the State valuation of the town of Buckfield, and added to the town of Paris; and the persons by this Act set off, shall be taxed on all property assessed upon them in Buckfield, and their proportion, being one thirtieth part of all debts due from said town of Buckfield, at the time of the passing of this Act, & the expense of dividing &

removing their proportion of the poor from said town of Buckfield.

[Approved by the Governor, Feb. 19, 1828.]

THE MUSEUM OF LITERATURE AND SCIENCE.—Is published every month, at six dollars a year, by E. LITTELL, Chestnut-street, Philadelphia. Its contents are thrice as great as those of ordinary periodical works, and it is composed of choice pieces from the Foreign Journals of the highest character; a partial list of which is given below. Edinburgh, Quarterly, Westminster, Retrospective, British, Monthly, and Eclectic Reviews; New Monthly, Blackwood's, London, Edinburgh, Monthly, European, Ladies' and Pocket Magazines; British Critic, Literary Gazette, Ackerman's Repository, La Belle Assemblee, London Journal of Science, Literature and Arts, Brewster's Edinburgh Philosophical Journal, &c. &c. &c.

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